Bombay B. R. A. Society 20 Cy

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WEEKLY REVIEW.

—We have heard within a few days of two cessions, that of Luxemburg to France, and that of Russian America to the United States. Both of these "cessions" turn out to be sales. The Russian territory measures 450,000 square miles, and the former about 2,000, but the population of the two is perhaps about equal, say 100,000 in each. The Russian territory creeps a good way down the Western coast of America, approaching the United States territory within 300 miles. We scarcely see what the United States can want with it, except for the exigencies of the whale trade. The other cession is much more important. The anomalous thing is that while Holland owned, Prussia possessed this Eastern half of Luxemburg; and Prussia considers that it would be a very dangerous *point d'appui* for France to occupy. It is not impossible, not even unlikely, that this may lead to a war between France and Prussia, and such a war could only be a very terrible one. Prussia, by a secret treaty made with Bavaria, Wurtemburg and Baden, has the forces of these countries at her command, in case of a war. France is arming, the telegraph tells us, at the same time that she calls upon the neutral Powers to give counsel in the matter.

—The Rev. W. K. Fletcher, who has been 35 years on the ecclesiastical establishment of this Presidency, and has been Senior Chaplain for some years, leaves to-day for England. We regret to learn that his health has of late seriously given way. He is identified, as a contemporary remarks, with the Cathedral restoration,—having deemed it of great importance to the cause of religion that this edifice should be rendered as beautiful and imposing as possible, and that its services should be conformed to the High Church standard. Mr. Fletcher has been connected with many other movements having regard to the welfare of the community; and in the earlier portion of his chaplaincy entered heartily into the work of Societies seeking to promote the Redeemer's kingdom without denominational distinction. It is proposed to place a 'reredos' in the chancel of St. Thomas' Church, as a memorial of Mr. Fletcher. (We confess that we are ignorant of the meaning of this word; we do not find it in Webster; the more shame, some will think, to us and Webster.) Mr. Fletcher, we believe, will be affectionately remembered by many; and we hope that in answer to their prayers, his return to England may be blest to the restoration of his health.

—It appears that there is some local pride in Bombay and an unwillingness on the part of some of the monied men to vacate their distinctive position by consenting to the amalgamation of the Bank of Bombay with that of Bengal. In the case of such an amalgamation, their part in the councils of the Bank would terminate. So there is a party for the reconstruction of the Bank of Bombay, and it is a question whether the proposed amalgamation will be carried out or not. It is asserted that there is a good deal of money in Bombay. We have no doubt there is; but we doubt whether all who have it are willing to produce it. Men are usually ostentatious of their wealth, but a singular modesty leads some among us, it is supposed, to keep their riches in out of the way places.

We have been favored with a copy of the Report of the American Methodist Episcopal Mission in North India; also with a copy of their Minutes of Conference. We hope to make extracts from these. The Mission occupies 6 stations in Bareilly; 6 in Lucknow; 7 in Moradabad. In all the churches there are 196 members; 57 adults were baptized last year.

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OUR HIGHER ASPIRATIONS.

'The Vedantic doctrine satisfies some of the highest aspirations of the human mind; but it is practically inapplicable; it scarcely finds any followers; it is not fitted for such worldly-minded persons as we are.' Another religion, better suited to the nature and the needs of man, was required; and this, says the *Indu Prakash*, is found in popular Hinduism, the multitudinous gods of which are merely so many symbolical representations of the different attributes of the Deity. Our readers will observe that the highest aspiration of the mind are something distinct from the common religious need of man; for Vedantism satisfies the former but could not the latter; hence the necessity for popular Hinduism. Accepting this distinction, we proceeded to show that it was little to the credit of a religion, that it should satisfy high aspirations and not be suited to the common need of man; and pointed out what it is that man really needs, namely, the knowledge of God and of His will, of sin and its fruit, and of a divinely-appointed means of salvation. The *Indu Prakash*, in reply, forgets all about the distinction it had itself made between the higher aspirations which Vendantism satisfied, and the common need of man, and discourses as follows:

"The method which our contemporary the *Bombay Guardian* has adopted for disproving our assertion that a "religion is wanted to satisfy some of the highest aspirations of the human mind" is indeed very nice. As if in contradiction to our position he says "the religion that is wanted is one that will make known the truth concerning God; his will, &c. &c." We would ask our contemporary, first, does not the desire of knowledge about the nature of God and his will form part of human nature itself? If such a desire, which is evidently of the highest kind, is natural to man and is satisfied by something which religion alone suplies, would it be wrong to say what we have said? We might go even a little farther and say that had it not been for such a desire and many others similar to it implanted in our nature no religion perhaps would have been required here at all. When the desire of knowledge in general, which is common to all mankind, every day leads men to strive to understand as thoroughly as possible even the most trifling object that comes in his way, is it at all very strange that men should universally possess a very ardent desire to know the nature and the will of a Being whose presence is displayed in the smallest as well as in the greatest things in the Universe? We cannot agree with our contemporary if he assert that the gospel created this desire in man, when we find from the unanimous voice of History and present experience, that even without the light of the gospel it was manifested by the ancients and even at this day is possessed by nations quite ignorant of Christianity or the Bible. The cause of man's degradation from his exalted position (taking the Biblical theory of creation and the origin of sin) was in his own nature, and it is the self same nature that by its own tendency seeks after the means of his salvation. The desire or desires, spoken of, are natural, and all religious doctrines, let their origin be human or divine, (such a question being quite irrevelant to the argument in hand) attempt to satisfy them by supplying the adequate knowledge they require. (For more information see Hooker 1st book)."

In the foregoing, our contemporary has entirely shifted his ground from the position taken up before. It now appears that all men have these higher aspirations. The question naturally arises, Why then does not the Vedantic doctrine meet with a universal welcome from man?

There is something vague in the expression 'higher aspirations.' Aspirations after purity, after the knowledge of God, conformity to his will, and a life of eminent usefulness, these are high aspirations. That these are not the desires that reign in men generally, is evident from their conduct, from the religions that find readiest acceptance, the polytheism and idolatry that have overspread the world, the mythologies of Greece, Scandinavia, India and so many countries, and from the annals of all nations. The representation of the Bible is that 'light has come into the world and men loved darkness rather than light, because their deeds are evil.' There is in men a conscience; a consciousness that they are not what they ought to be; a fear of punishment connected with the sense of sin; an impulse to worship; a casting about for means of propitiating an offended Deity. All this is quite compatible with the reign of selfishness in the heart; it is in fact an emanation from it. Men have no real desire to be delivered from their sins; what they want is to sin with as little self-reproach and fear as possible; and under the influence of this feeling they have devised the religions which are current among them. The religion that God has given is utterly antagonistic to the ruling tastes of men; but then it compensates for this by offering at the very outset reconciliation with God; its first word is mercy; its message is called 'glad tidings.' By the sacrifice of Christ it

lays a basis of peace with God, and then it proceeds to endow man with 'higher aspirations,' and lead him onward to their perfect satisfaction.

Our contemporary adds:

"To take a text or two from a religious doctrine and subject them to a random criticism, is not at all a very fair way of dealing with it."

The quotation made by us expressed *the object* of Vedantism; and surely the object of a system is a legitimate subject of criticism. 'Christ Jesus came into the world to save sinners.' Here the object of Christianity is stated; and no one would complain if our contemporary confined himself to this single verse, in discussing the objects of the Gospel

He proceeds:

"What our contemporary's argument requires is that the mind is at *one and the same time* conscious not only of *some* but of *all the attributes* of the object which is under contemplation with reference to some of its attributes only (as blackness in the example adduced). This he does not prove at all, and will, we think, never be able to prove as long as the human mind continues to be as it is constituted."

Here too our contemporary seems to have forgotten the starting point. The question relates not to our argument but to his. He defended idolatry on the ground that there were very many perfections in the Deity, and we cannot look at all these at once, therefore it is good to have a number of gods or idols representing the different perfections, and view them one at a time. We said that this was an absurd method of procedure; that it is impossible to effect any such separation of the attributes; that no one attribute can be properly understood without some idea of the others. Every one of the works of God reveals simultaneously his knowledge, wisdom, power and goodness. And we added that it is not true that the polytheism of the Hindoos is an attempt to represent the attributes of God severally. Every incarnation purports to be that of the whole Deity, and not of a mere attribute. The eighteen Puranas all testify to this. This remark our contemporary has not noticed.

How the proper exhibition of one perfection involves an exhibition of others, is beautifully shown in the description of love given by Paul, 1 Cor. xiii.

"Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

THE AGE OF OUR RACE.

Great efforts have been made to find in the *lake dwellings* of Switzerland, evidence of an antiquity far higher than our historical records concede to any works of man. We have from the beginning been astonished at the flimsy character of the evidence thought worthy to establish this great antiquity of the human race. Professor Keller of Zurich has been prosecuting his investigation of the lake dwellings for eleven years, and the *Westminster Review* admits that he is "one who is certainly entitled to speak with some authority on this subject." The *Review* adds: "Professor Keller does not attribute to these objects so high an antiquity as has sometimes been claimed for them; he regards them all as of Celtic origin, and as indicating in their advance from the use of stone to that of bronze and iron, the gradual progress in civilization of the same people. The resemblance of many of the objects to those found in undoubted Celtic tumuli, is very close, and this applies more or less to the whole series of remains." Nothing scarcely is more fallacious than an attempt to ascertain the longevity of a people by their progress in the arts; and yet some of our knight errants of science dash with singular intrepidity into these speculations. If we had no historical or monumental records of the Ancient Greeks, but those furnished by the remains of some of their temples and statues of the age of Pericles, and a few statues and constructions of the age of Lycurgus, our wise men would probably assign a period of more than a thousand years to the interval. These antiquarians, many of them, seem to have a grudge against history, as interfering with their liberty of finding out for themselves undreamt of wonders regarding a mysterious past. Now, there is one testimony of history which is incontrovertible and which is of the very highest importance. History teaches us that there never was a period, about which it can report anything at all, when there were not co-existing on the earth nations and tribes in very different grades of civilization, some barbarous, some semi-barbarous, some tolerably civilized, and some even highly civilized. We need hardly say that by civilization we mean acquaintance with the arts of life. The testimony of history, for thousands of years, from the deluge down to the present day, in fact, is uniform with regard to this matter; and the entire force of this testimony is directed against the baseless assumption that man has gradually crept up, through a long succession of dreary millenniums from a most wretched condition of naturalism, to one of civilization.

NOTES ON THE SIXTY SECOND REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(Third Notice.)

Asia. The great field of Asia is divided in the Report into two great portions, India and China.

The ordinary work of the Society is carried on in India by a number of Auxiliary Societies at the following places; Calcutta, Burmah, Allahabad, Lahore, Madras, Bombay, the reports of all of which this year give encouragement.

The Calcutta Auxiliary issued 27,114 copies or 7,000 in excess of the issues of the previous year. A new system of colportage for the purpose of selling Bibles to the European employés on the E. I. Railway was inaugurated by this Auxiliary. A European, the agent of the Seaman's Friend Society, was allowed to give his time for a season, during the cold weather, to the work, and we are told that he "made a most interesting and profitable journey." The railway company most liberally gave this gentleman a free pass for himself and his books throughout the line.

The Madras Auxiliary continues its most efficient work. This Society issued close on 97,000 copies of the word during the year. "A total of one million six hundred and sixty-two thousand copies have been distributed" since its institution in 1820.

Colportage is carried on most energetically by 43 colporteurs under a superintendent. Such reports as the following are made by the superintendent regarding the work of colportage:

"'March 20th. TRICHINOPOLY-KADUMBER COVIL.—A man said, "All our works from the beginning have been in vain. The carpenter, the goldsmith, the potmaker, make gods of wood, brass, and clay, and we ignorantly worship them, and it is all the fault of our Brahmins." Some of the latter who were standing by, disputed this, when much angry feeling was manifested on both sides. I pacified them and spoke, pointing out that each man should decide for himself, and that at the last great day it will not avail to accuse one another. They all listened attentively, and purchased a few Portions.

'March 28th. KAGOO.—In this large village I saw about ten families who had separated themselves from all the other inhabitants about six or seven years before, on the ground that it was wrong to worship idols.' They refused to worship in the heathen temple, and lived entirely separate from the others. They received me gladly and purchased my books.

'April 4th.—An old man, after listening to an explanation of St. John iii., said, that he saw clearly that he needed just such a Saviour as Christ, and asked whether it was possible for him now in his old age to obtain salvation. I told him that if he repented truly of his sins and believed on Christ, he would be saved. He said, he would thenceforth believe on Him.

'April 20. THALICOODY.—A Mahomedan spoke angrily and abusively of Christ. A heathen who was standing by said to him, "It is not right for you to speak thus: there is only one Creator for all men: what this man says seems to be true: for one to forgive us our sins and introduce us to heaven, it is necessary that he himself should be sinless. So holy a Being is not to be found among the gods we worship, and if we look into everything connected with our worship we shall find it all to be a lie. All that this man has said of Christ—his birth life, &c.—is true. If you choose to listen to him, do so; otherwise, you should keep quiet." The Mohamedan then said that his Koran also taught that Christ would judge the world, and that, for his part, it was his earnest desire to be wherever Mohammed was. The others said they would believe on Christ. I distributed a few *Portions gratuitously.*

'April 26 and 27.—Visited the old man mentioned on the 4th. On the 26th he told me he had given up the worship of his false gods, and prayed to and worshipped only Christ, though his people abused and reviled him for it. As he was very ill and not expected to live, I visited him again on the following day. He was just able, on hearing my voice, to make a motion with his hand, immediately after which he expired. The people about him told me he had been continually calling only on Christ up to the time of his death.'"

Speaking of the exclusion of the Bible from the Government schools and reflecting on the apathy of the Christian Community the report of the Parent Society most justly speaks as follows:

"To whom are we indebted for the diminished cruelty by which heathenism is now characterized; by whose hand have some of the many blots which disgraced its polity and defiled its social system been obliterated? Why it is that in India the pilgrim tax has been suppressed; why do human victims no longer bleed beneath an idol car; why has the new born babe been rescued from the Ganges, and the widow from the unhallowed fire of the funeral pile? Why, but because the church protested against these abominations in the name of the Prince of Peace, and men of the world were constrained to yield to the influence of Christianity whose vitality they had never felt, and whose principles consequently they had never practised. And if now the reproach of excluding the Word of God from the schools of India is to be wiped away, if freedom of access to the light and liberty which it reveals is to be given to the people of that mighty empire, Christians must once more assert their right to be heard in the councils of the nation, and claim for the Scriptures that supremacy over all other Educational appliances which belongs to them in virtue of the source from which they flow, the aim which they have in view, and the end to which they lead."

We, who are Christians in India, must admit that we are blameworthy in this. We have not all spoken out as we ought on this most important subject. There is personal influence which might have been used and which has not been used in this matter. There are

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words which might have been spoken and which have never been uttered. There are prayers which should have been offered and which have not been offered. The power of Christian life and Christian thought must in the end accomplish the introduction of the book of the law of life into the schools which are under the control of a Christian Government.

China. There has been going on a truly blessed work in regard to Bible distribution in this strange land. The gates are opening for the entrance of the word that giveth life. Mr. Wylie and two European and five native colporteurs have evidently been indefatigable in their labors, having distributed 48,197 volumes, exhausting in fact the stock in hand. Hongkong, Canton, Macao, Swatow, Amoy, Taewan, Fuhchow and Ningpo have been visited and the towns and villages of the whole prefecture of Sung-Keang.

The following incident, will show the adventurous nature of the work of a Bible colporteur in the Celestial Empire:

'For the past two or three days we had been hearing of attacks and robberies on the river, of daily occurrence, by gangs of desperadoes, swarming in that part of the country, the authorities being powerless to do anything for their suppression; but we scarcely imagined they would be so ill-informed as to think it worth while to make an attack on us. Early on the 4th, however, we left Mung-keang, in company with some dozen boats, and about 11 o'clock reached a very suspicious part of the river, with a great assemblage of small rocky islets known as the "Twelve rocks" (Shih-wih-ke). There, while we were seated at breakfast, three of the boatmen being on shore towing, we were suddenly arrested by a large boat coming alongside; instaneously a ruffian entered with a couple of large knives, followed by another with a huge pistol, another and another in rapid succession, until the boat was full, and we became an easy prey; the Chinese say there were more than thirty altogether. We at once handed them over our money to save trouble, but that did not prevent them overturning, ransacking, and scattering the contents of our boxes, clothes and other things. They had got the impression that we were carrying opium, and the packages of books we had were the immediate objects of suspicion; these were forthwith ripped open and the contents thrown about in the wildest confusion. One or two packages were thrown overboard to make room for the search. It was in vain we assured them we had none of the drug; having examined everything they could lay their hands on, and made us strip to examine our clothes, they became much exasperated, wantonly hacked, destroyed, and threw overboard things they did not care about taking, and, although they offered comparatively little personal violence to Mr. K——and myself, they were more severe upon Mr. K——'s native assistant, whom they threatened several times to strangle in order to make him confess where our hidden treasure lay, Having failed in all their endeavours to discover what we had not got (opium) we were ordered outside, the boat having in the interim been taken over to the opposite bank of the river where there were no other vessels. The assistant's hands were then tied together, and he was swung up to the mast while a man stood on the deck with a pistol pointed at him. We were also confronted with men bearing pistols and knives directed towards us, and thus kept standing bare-headed under a burning sun for about ten minutes, while some of them continued to heap abusive language on us. At last one of them, apparently a leading man, was heard to say that they had been misinformed, and we had no opium on board. We were then told to go into the boat and not return homewards, but continue our course up the river on pain of death. The assistant was soon released, and we left the robbers to their prey, much dissatisfied, no doubt, at so small a result. I lost 86 dollars in money, besides, clothes, and other articles, to the value of 40 dollars. My companion's loss was about the same amount, besides some 30 dollars' value belonging to his assistants. The Scriptures thrown overboard amounted, I think, to about 30 dollars' value(not the selling but the cost price). About 8 miles further we came to Pih-ma, a village with a custom-house, where we reported the matter to the authorities. They gave us 4 dollars, but could not give us any protection on the way back, so we continued our journey next day up the river to the district city of Ping-nau, where we at once made known our case to the mandarin, and he readily promised us a small gun-boat to escort us back to Pih-ma with a despatch to the officer there to give us a large gun-boat. He gave us also a despatch to the mandarin of Tang-heen. After selling some New Testaments through the city we returned to Pih-ma on the 6th, and the following morning early a large gun-boat accompanied us past the dangerous spot where the robbery occurred. Arrived at Mung-keang they immediately gave us a small gun-boat to the district city of Tang-heen, where we sent our despatch to the mandarin on arrival, and waited on him the following morning. He was very polite and kind, gave us a gun-boat at once, arranged some little difficulty for us with our boatmen, and on returning to our boat sent us 8 dollars, which we promised, however, to refund.'

We conclude these extracts with a notice of the work of a Mr. Bagley. This gentleman is evidently one of those individuals who so puzzle sticklers for the so called "proprieties" of life and who give such anxiety to precise churchmen. We are afraid that some of our sentimental supporters of missionaries would scarcely think him the *beau ideal* of a missionary when he reached Hankow barefoot and out at elbows. He would decidedly be set down as not respectable. But yet he had work to do and he did it. There are men that can be bound by no rule, for whom no human formulary of action can be prescribed and who cannot do as other men do or think as other men think. Our method with them should not be to "excommunicate" them, but to humour their peculiarities. Such men from their very peculiarities are the best pioneers, just as a man whose temper would render him an insubordinate soldier in the ranks of the army may often prove invaluable as a scout or irregular skirmisher.

Our churches are too much afraid of accepting the aid of spiritual guerilla soldiers who many a time could in lands like these do good service for our great cause.

"During the past half-year attention has been called to the labours of Mr. Bagley, an American evangelist. He came to China from Japan about eighteen months ago, and resolved to penetrate the interior on a Bible-distributing tour. In so far as distance attained is concerned, he has greatly eclipsed all other Protestant Missionaries. He reached some of the most remote provinces of the empire, and sold a large number of Scriptures in towns, cities, and out-of-the-way places, living on the proceeds as he went along. He encountered many difficulties, shattered his health, and often endangered his life. Not knowing the language, he could only ask in a few words if any wanted to buy his books; and thus bare-footed and with tattered garments, he travelled through the streets of crowded thoroughfares. He reached Hankow in a most ragged and wretched state, suffering from disease, and in want of every necessary of life.

'He has now left China, with the intention of penetrating India and various other countries in a similar way, until he reaches Europe and America.

'We rejoice in the work of our brother, as serving to diffuse the sacred Scriptures in different and distant parts of China. It is a good thing to have the Word of God distributed in any form, and in any place, and we regard the tour of Mr. Bagley as pioneering far more effective labour in the future. The country is being opened rapidly, more so than it can be fully overtaken by either the Missionary or Bible Colporteur. We do not expect the course pursued by our friend to be followed at once by any other, but a vast deal has been done in recent times, and much patient persevering labour is required in provinces teeming with millions of inhabitants, who are not yet in possession of the Word of Life. The enterprise of our American friend will be kept in mind, but to rush forward in servile imitation of it would ill comport with the pressing exigencies of other surrounding spheres.'

If, however, such hazardous journeys have not been undertaken by your Colporteurs, they have yet extended their labours to a distance of several hundred miles from Shanghai; and wherever they they have gone they have sown the seed of the kingdom, and have explained to the people the nature and object of their work. With what final results these efforts are connected can be known to God alone. As yet the people are for the most part indifferent to all religious Truth. They have never yet apprehended its spiritual meaning, much less experienced its vital power, but whenever that Godless system which now holds the millions of China in such fearful bondage, shall have relaxed its hold, and the liberty of the Gospel shall be welcomed by these poor captives of Satan, it will then be seen that this seed-time has not been in vain, but that the Bible is the pioneer of all true civilization as well as the herald of mercy to fallen man."

* * *

THE KINGDOM OF HEAVEN. VI.

"*They shall gather out of his kingdom all things that offend, and them which do inquity.*" Matt. XIII. 41.

The Son of man has a kingdom in this world; in it is much that does not belong to it; things that offend and doers of iniquity; these are to be extirpated at the end of the world, that is, of the *æon* or dispensational period; that the righteous may shine forth as the sun in the kingdom of their Father, otherwise called the kingdom of the Son of Man. It is evident enough that this world will in a very important sense, have come to an end when a separation has been once and forever made between the true children of God and those who falsely professs to be such; when the church of Christ shall be constituted solely of those who are like-minded with the Saviour; none unrighteous, no, not one; and when these righteous ones shall be clothed in the glory which belongs to Christ himself. This world can no longer be what it has been when the Prince of it shall be obliged to acknowledge and when all his servants shall acknowledge, that he has no part in Christ; that he is cast out forever from the kingdom of heaven. 'Then shall come salvation, and strength, and the kingdom of our God and the power of his Christ.'

Things that offend. Scandals. Stumbling-blocks. Things antagonistic to the salvation of men. The kingdom of heaven, as it is ruled by the Saviour, so it should consist only of the saved, and these saved ones should be severally promoters of salvation. Every thing in it should bear upon the salvation of men. Therefore it has a place in this world, and its gates are left conveniently open for the admission of men. 'I pray not that thou shouldst take them out of the world, but keep them from the evil.' Lights in the world, holding forth the word of life. How alarming now that there should be found in this kingdom, influences of a directly opposite character; not tending to salvation, but to the hindering of salvation. This is the enemy's triumph when he can introduce his own most powerful ministries into the very ranks, the very homes, he is wishing to destroy. We have only to take the word of Christ as a lamp to our feet and go round about the bulwarks of Zion, to perceive that these things that offend, these fatal institutions, these deadly influences, abundantly exist. And they are greatly favored by the perverted idea of charity which has such a hold upon the people of our day. Charity will not allow us to call offensive things by their right names; to speak of them as things that offend,

things hostile to salvation. Our forefathers attempted to pluck them up violently, and made many mistakes; we are to avoid their error not merely by refraining from oppressive enactments, but by refusing even to regard them as things that offend; it is forbidden to speak of tares as tares; they are to be irrigated and fostered and commended as much as the wheat. But what says the master? 'An enemy has done this'; these are authors of offence, doers of iniquity; and they that are taught of me, shall see their true character beneath their cloak of lies, and have no fellowship with them.

The grand aim of the Gospel of Christ is to present every man perfect before God. To do this, it shows him at the cross of Christ, the character of God; his holiness, truth and justice, condemnatory of all sin, and exposing the futility of man's imagined righteousness and unauthorized hopes; it shows him the goodness of God in providing such a ransom, and his wisdom in the gift of the Spirit to purify the heart of the believer. Now whatever in the churches of these days, is, in aim and procedure, different from this, is a stumbling-block, an opponent of salvation. Alas! look where we will, we discover things that offend; utterances very different from those of the Gospel; making light of sin; making light of Christ, of his divinity, of his supernatural works, of his expiatory death, of the impending wrath of God, of the judgment, of the Scriptures as inspired, of man's need of regeneration, of Christ's more devoted and conscientious followers, of the more earnest efforts for the salvation of men.

They that do iniquity in Christ's kingdom, are they that violate the precepts of Christ, that do not shape their course by the Sermon on the Mount. They are angry with their brother without a cause, cherish unhallowed desires, ask an eye for an eye and a tooth for a tooth, do their alms before men, lay up treasure on earth, not in heaven, and attempt to serve two masters. They are doing iniquity who intercept the light of Christ's Gospel, suffering it not to shine through their lives to others. They for the most part know not what they do; for they have so long been in the habit of reading the Gospel by a false light, the light of modern society, that Christ's words seem to them to mean something very different from their true meaning; and, humanly speaking, it has become impossible that they should know themselves to be doers of iniquity till they hear it from the very lips of the glorified Redeemer and Judge. 'Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and done many wonderful works? And then will I profess unto them, I never knew you, depart from me ye that work iniquity.'

'The Son of God was manifested that he might destroy the works of the devil.' He so far destroyed him by his death and resurrection, that it was only for his people to abide in him, be filled with the Spirit, plead all his promises, be strong in faith, observe all his precepts, and the works of the adversary would now have been destroyed. Many of his greatest works were indeed destroyed; religions and polities that had lasted for thousands of years; but the Prince of evil watched his opportunity, and wormed his way into the confidence of the children of light; and it almost seems that he is now doing works greater than any that were ever destroyed. Almost seems? It really is so. In the presence of greater light than ever witnessed his approaches before, he exhibits corresponding power, and has so mystified the Christian world that scarcely any body can discriminate the true from the false. He does not parade his power as of old, but disguises it and persuades men that he is dead, and that they are gloriously free and great. When the Son of Man cometh shall he find faith on the earth? The adversary is suffered to put forth the very perfection of his power, in order that the Son of God, manifest in glory, may gain the greater victory and more effectually annihilate the works of the wicked one.

NOTES FROM AN INTERLEAVED BIBLE.—

John 1. 4. 'The life was the light of men.' It is only when we are in him, his life ours, that we take true cognizance of things. Apart from him no life; and apart from his life, no light.

7. 'That all through him might believe.' Revealed from faith to faith.

8. 'He was not that light.' A tendency with men to confound the witnesses with the light.—We see in John what a true witness is. Entire abnegation of self.

9. John's testimony was limited. A few heard. Christ's is unlimited. The Gospel for every creature. That was the true Light which coming into the world (being not of the world, not a product of human development, but being from above) lighteth every man. This is the construction.

11. So, in the last days, when the Son of Man cometh shall he find faith?

12. 'To receive him is to receive power, even power to be like him. See 14, 'his glory.' Of his fulness we—grace for grace; conformity to him; he the source.

13. Not of the will of man. Baptismal regeneration.

14. Full. How full? All the grace, truth, light in the world from him, and his fulness undiminished. Christ's fulness is best shown by our fulness, his grace by our grace.

15. This verse is parenthetical. John's witness to the word made flesh: He was before me.

17. Grace and truth came. Even under the old dispensation they came by Jesus Christ.

18. Seen. Except as in Christ, the image of the invisible God. How do we see a man? That which we see is not the man, but simply the means of his manifestation. That which is visible is testimony to us of that which we see not.

19. 'This record' was given after the baptism of Jesus and after the forty days of temptation. See 26. 'The next day,' 29, refers to this testimony. John must have been somewhat confounded at the disappearance of Christ for forty days immediately after that testimony from heaven.

23. 'Make straight the way' which others have made crooked, professing to make it straight.

27. What meekness towards Christ; what boldness towards men.

31. 'I knew him not.' This was a ministry of faith.—The way in which he addressed Jesus when the latter came to be baptized, shews that he had been led to think of him as possibly the Christ. He would have been told of the intimations given at birth; on the other hand, thirty years had gone by and left Jesus in the obscurity of Nazareth; and John had received no intimation from heaven regarding the person; only that he would be revealed at the baptism.

33. 'Baptizeth with the Holy Ghost.' Giveth power to become the sons of God.

41, 42. Compare with Math. XVI. 17. It would seem to have been easier now to make this confession, than after Christ had become more manifest. Their own erroneous ideas of the Messiah had to be dissipated. They did not by the present confession place themselves in antagonism to the Jews.

50. 'Greater light.' They that improve their light shall have more.

51. 'Heaven open, angels, Son of Man.' Referring to Jacob's dream. In the Septuagint, the expressions are identical. The vision of Jacob is to be fulfilled in me; a communication established between heaven and earth; God's will fully revealed; man's need fully represented in heaven.

Epitome of News.

SATURDAY,—APRIL 13, 1867.

—The next Overland Mail for England closes at 7 A. M., of 20th.

—We quite agree with the *Times of India* in the following remarks;—"It is indeed a matter for speculation, whether our scientific pride has not made us in some measure overlook the simple expedients that necessity and common sense have suggested to comparative savages. We devote our energies to some grand scheme of irrigation, with costly works and tremendous obstacles. Success is achieved at a fearful outlay, but then we have a lasting monument of our prowess, and our pride is flattered by the contemplation of it. We forget that the same expenditure, devoted to a work of a simpler and more homely, though perhaps less dazzling, nature, might have produced a result ten times more beneficial. It might almost be thought that we are occasionally blind to the fact that the real grandeur of a work consists in the good that it is, the means of doing; not in the magnificence of the structure, or the severity of the task that has been accomplished. It would be much better for India, if those charged with the duty of providing for the agricultural wants of the country, would shew that they never lost sight of this. India, as is well known, needs what the Khanat of Khiva is said to possess, a general system of field irrigation, fed by canals, which draw their waters from the never failing stores of the great rivers. In districts where it would be difficult to cut these large canals, or where the tract requiring irrigation lies at a great distance from the rivers, tanks and reservoirs would serve the purpose. We have over and over again advocated the inauguration of a wide-spread system of district irrigation, on a simple plan, easily carried out, without any great effort of engineering skill. Digging a duct from a tank a field does not appear to call for much professional talent. Though not to such an extent as Khiva, India suffers from a want of moisture. With more water, it would be transformed into a large garden. Water has been supplied to Khiva, by a simple process, dictated, one would think, by Nature itself; and by the same simple process water might be supplied to a large part of India. The money which one expensive work of magnificent and costly proportions would absorb, would, if expended upon village irrigation, change the face of a province."

—On the 8th, four men were killed by lightning in Nagpore.

—*Times of India*:—"The Duchy of Limburg and we believe, the fortress of Luxemburg have been under Holland since 1839, and the rest of the province was re-united to the Germanic Confederation, to which the whole had been joined by the treaty of Vienna, under the younger line of Orange-Nassau. We believe, however, that the province is more French than German, and certainly is not Dutch; so that the proposal for Holland to part with it to France for a pecuniary consideration seemed in every way a reasonable one."

—A force is to be sent against the Afreedies.

—The population of France increases at the rate of ·36 per cent per annum; that of England at the rate of 1·13 per cent per annum, three times as rapidly as that of France.

MONDAY,—APRIL 15

— A Captain Heely and his son were killed by lightning, at Almorah, lately.

—*Times of India ; London* :—Coal tar has been found exceedingly valuable for preserving plants from insects. Mr. Cherblanc of Lentilly (Rhone) announces that the little red bug which infests fruit trees,—*ants*, centipedes, and other insects which lay their eggs mainly under the bark of trees, may be got rid of by applying coal tar. First, however, the tree should be cleaned of old bark, moss, aud other extraneous growths, with a scraper. After this the trunk and principal branches should be coated with coal tar. This will not prevent the new buds coming out; coal tar not only destroys the insects, but invigorates the tree and heals all the wounds inflicted by the parasites. The operation must be performed before budding time. There seems indeed to be no end to the uses of coal tar, Not only have we the late valuable dyes,—and numerous perfumes for the aristocratic toilette, but there are many receipts for using it surgically in bad wounds. It is very generally used for coating wood, iron, and the roofs of buildings to protect them from moisture. Coal tar, naphtha, creosote, and other valuable products result from comparatively modern discoveries."

—*Southern Cross* : "It ought to be a point of conscience with every one, especially before undertaking the long distances which Indian travelling entails, so to arrange the stages of their journey as to allow them to halt on Sunday, or to reach some Station on their way where they may avail themselves of the services of the Church. There are some who through life have made it their rule thus to keep holy the Lord's Day. Sir Robert Montgomery always halted his camp during long and frequent marches, so as to rest on the Sunday. Another good man whose duty it was to march with Lord Elgin (whose camp knew no difference between Sunday and other days) was wont to make a double march on Saturday, that he and his servants and his cattle might rest on the Day following."

—*Friday Review* : "An aquaintance of the writer of this article, a Bhanga Kulin of the 1st class, has to our certain knowledge married 25 wives ; and that similar instances are not few, must be admitted by those who know any thing of the practices of Kulin Brahmans in the Mofussil."

—The same : It appears from Dr. Mouat's tables that the *Goalas* are the most criminal caste in the whole commuuity, their number being 3,466. Our readers will scarcely believe us—nevertheless it is a stubborn fact— that those who rank in criminality next to the *Goalas* are the *Brahmans*—those teachers and religious guides of the nation, their number being 3,142 ; and equally astonished our readers will be to learn that next in point of criminality to the Brahmans are the *Kayasthas*, their number being 2,309."

—After noticing the Christian Vernacular Education Society's Report, the *Friday Review* says : 'The Christian Vernacular Education Society is doing considerable good to the country, and would do more if larger funds were at its disposal. We therefore do not wonder that the Society has received the sympathy and support of many philanthropical men; and we are particularly gratified to find that HIS EXCELLENCY the VICEROY and GOVERNOR-GENERAL of India has accorded to it his fullest sympathy. Sir JOHN LAWRENCE wrote sometime ago—"I shall be very happy to do all I can to further the views of your Society, which seem to me to be admirable. There can be no question that the field it has selected is sufficiently large to absorb all that even the good people of England can do. No better Memorial of our wonderful and merciful deliverance could be devised."

—The *Bombay Saturday Review* :—"Dr. Sinclair the able and energetic Director of Public Instruction in Berar has given the first sample of the good work he is doing in that important district of country, in the report which has just appeared of the proceedings at Akola on the 21st November last on the occasion of a distribution of prizes. The report is interesting in several points of view and brings out in a very distinct manner, the importance of the work already begun, with some indication of the results that may hereafter be expected to follow. The progress made during the few months that the work of education in the Berars has been organised under the direction of Dr. Sinclair is certainly remarkable. The Dr. has been fortunate in securing as a coadjutor in his work, Mr. Scorgie, well known for his ability as one of the most efficient Assistants of Dr. Wilson in the Free Church Schools, and more recently for his management of the Sir Jamsetjee Jejeebhoy Institution, during the absence of Mr. Burgess (to whom that Institution owes its celebrity) and Mr. G. C. Aitken, who, amongst his other qualifications, possesses the very important one of being a good Marathi scholar."

—*Hindu Reformer* :—"If we went to the shop of a statuary and, there being impressed with the exquisitely beautiful workmanship of a statue, began to offer to it the praise due to its maker, while he is all the time standing by it to receive the praise, do we not offend the statuary ? Doubtless we do. How sinful is it then on the part of our brethren to shut out the Great Architect of Nature from His own creation which loudly proclaim His omnipresence and to betake themselves to the worship of stocks and stones and reptiles of the most ugly, hideous, and revolting description. "It affords us sincere gratification to notice that our reformers have inaugurated a religious movement with the object of adoring the only Living, True God. We would refrain from giving any more particulars about this movement at present, lest we should be thought to be the trumpeters of the deeds of our reformers."

—The same journal says that some young Purabhoos have taken to drinking, and celebrate their revels in a Hindu pagoda.

TUESDAY,—APRIL 16.

—*Times of India* ; telegram ; Calcutta, 12th :—"The Government of India has published an official notification calling for tenders for a new five per cent loan for £1,500,000, to be spent upon works of public improvement in Bombay, and for irrigation works in other parts of India.

It is proposed that £400,000 shall be repayable after five years; £500,000 after ten years ; and £600,000 after fifteen years.

Tenders will be received up to May 20th."

—Out of ten million Russian serfs, six millions have been emancipated; four millions are still waiting deliverance.

—Inquests on 14 bodies were held by the Coroner of Bombay last month.

—Liabilities of Muncherjee Heerjee, in the Insolvent Court, 45 lacs ; assets 3.

WEDNESDAY,—APRIL 17.

—Professor Agassiz found among many of the shell fishes of the Amazon, in fresh water, a singular tendency to ape the marine shells, whilst their internal structure is entirely different. He found a fish with the external characteristic of the razor-fish, whose internal organization was that of the fresh-water muscle, and others resembling the marine mother-of-pearl bivalve, and the area. In these reminiscences of the sea among fresh-water animals, the Professor said he could only see the "working of mind which combines elements diversified among themselves, and hardly any indication of the transformation of one type into the other."

—*Delhi Gazette* ; Deccan :—"The new works and new wants created by railways seem to have produced a good result on the wild tribes inhabiting these parts. They are now cutting ways for commerce through the hills, instead of easing travellers of their monies and depriving them of their lives as they were wont to do. Thousands of men and women who, some ten years ago, were in the habit of wearing only a rag of clothing; now wear the products of the looms of Manchester. They can afford to live in huts instead of hovels, and even their children are paid while being taught their first lessons in trained labour. These are facts which are patent to every one. For the last few years on the Poona extension to Sholapore, and now on to Kolburga, Messrs. Adamson and Clowser have scarcely had fewer than 35,000 people employed upon the railway works which they are constructing. When a change in the land tenures sets the same proportion of the people of the country free for manufactures as in Europe there will be no limit to this prosperity."

—Bhugwuntrao Pursharam has been sentenced to transportation for life, for forgery of currency notes ; his confederates to rigorous imprisonment for seven years ; Ahmed Wahab to five years' imprisonment for passing one of the notes; and S. Govind. Post Office peon, to 18 months' imprisonment for misappropriating a letter.

THURSDAY,—APRIL 18.

—The *Friend of India* has received intelligence of the captives in Abyssinia to 15th February last. They were well, but their prospect of liberty had not improved. They had unanimously desired the English Government to send an expedition for their release, regardless of the almost certain consequences to themselves. Weary of waiting for years, they are said to prefer the risk of death.

—*Times of India* :—"We regret that H. M.'s Str. *Wasp*, which arrived from Zanzibar yesterday, has not brought any more definite news regarding the fate of Dr. Livingstone. Drs. Seward and Kirk are still more convinced that Dr. Livingstone was deserted by his followers, and while they have little hope that he can be still alive, they are satisfied that his murder was not witnessed by any of the Johanna men who accompanied him. It is now known that the Mafeti tribe were in the neighbourhood of the route pursued by Dr. Livingstone, and there is in consequence less hope that he would have prosecuted his journey in safety. The Mafeti tribe is one of the most savage on the face of the earth, and it is said that they are prohibited from marrying untill they can produce proofs of having murdered one or more of their enemies."

—The English Mail of the 26th ult. arrived last evening. Heads of Intelligence :—Mr. Disraeli introduced the new Reform Bill on March 18. Its provisions have been already described. The debate on the second reading commenced on March 25, and has been adjourned.

A meeting of the Liberal party has been held at Mr. Gladstone's at which it was resolved not to oppose the second reading, but, unless the Government consented to abandon the dual vote, lower the county franchise, and otherwise modify the measure, to oppose the motion for going into committee on the bill.

The Church Rates Abolition Bill has been read a second time by 263 to 187 votes.

No further Fenian disturbances have taken place in Ireland.

The King and Queen of Denmark are in England on a visit to the Prince and Princess of Wales. The report of the Princess's health continue satisfactory.

Mr. Blackburne the Lord Chancellor of Ireland, has resigned, and has been succeeded by Mr. Brewster.

The Earl of Lauderdale has been elected a representative peer of Scotland in the House of Lords.

The engine-drivers and firemen on the London and Brighton Railway have struck work.

Mr. Grant-Duff has been installed Lord Rector of Aberdeen University.

The debate on the foreign policy of France in the Corps Legislatif has caused considerable excitement in France ; forty-five deputies voted against the Government.

Treaties of alliance between Prussia and Bavaria, Baden and Wurtemburg, have been made public. The armies of these latter States are to be organized, on the Prussian model, and placed at the disposal of Prussia in the event of war. The treaties were signed in August, last, but were kept secret.

The new Italian Parliament has been opened by the King of Italy Garibaldi is going to take his seat in the lower chamber.

A supplement to the bill for the military government of the South has been passed by the new Congress over the President's veto.

The last French troops have sailed from Mexico.

The British Columbia Legislature has voted for joining the British North American Confederation

—*Times of India* : London : "Regarding the Atlantic Telegraph it appears by the latest information that, whereas 500 Daniell's cells went to make up the battery of the original cable they can now work the cable with 5 cells. At first they used 20 cells. The electricians tried an important experiment ; they connected the recovered cable with the new cable, and having thus formed a length of 5,000 miles, discovered that with a battery of a lady's thimble and bits of zinc and copper they sent a current through the 5,000 miles in *one* second of time. There appears to be no limit to the power of such cables ; the circuit of the earth might be accomplished in five seconds. The cables are doing 15 words a minute, but from 20 to 25 words have been sent through per minute."

—The Same :—"A Telegram was received in Bombay yesterday, conveying information of the loss of the ship *Abel Tasman*, 596 tons, Captain Ryken, which left Bombay on the 6th inst., with a full cargo of cotton for Liverpool. The vessel ran ashore on the Bryramgore reef, to the northwards of the Laccadive Islands, on the 16th inst. The captain and crew have reached Cannanore in safety, and assistance has been despatched to the ship to save her, or her cargo."

—The *Educational Record* has obtained the following list of Grants-in-aid made in this Presidency during the last year :—

Roman Catholic Orphanage, St. Mary's Institution, Nesbit Lane, Byculla ..... Rs.	3,270
Ditto St. Joseph's School at Cavel.....	459
Ditto St. Xavier's Boys' School at Cavel.	1,120
Ditto St. Stanislaus' School, Bandora.	479
Pensioners' School at Poona.....	350
Poona Day or Bishop's School	590
Convent School, Poona	2,180
Saharunpoor African Asylum (Anglo-Vernacular School), near Nassick...	72
Ditto and Vernacular School, Mukmadabad	189½
Church Missionary Society's Vernacular School at Malligaum.....	111
Scottish Orphanage at Mahim.....	830
Indo-British Institution Girls' School, Sonapoor	295
Ditto Boys' School	500
European and Eurasian School at Egutpoora.....	115
Poona Seminary	485
Free Church Mission Institution (Anglo-Vernacular School), Aditwar Peit, Poona	2,419
Ditto Vernacular ditto	109
Ditto Marathi School, Camp, Poona...	46
Ditto Mussalman School, Vetalpeit, Poona.....	53½
General Assembly Anglo-Vernacular School, Bombay	1,449
Ditto Vernacular ditto.....	55½
Free General Assembly's Anglo-Vernacular School, at Khetwadee	2,315
Robert Money Anglo-Vernacular School	1,530
Ditto Vernacular ditto.....	49½
Church Missionary Society Jewish School at Paeedonee	60
Ditto Vernacular School at Walkeswur	22
Ditto Lower Mahim	32½
Ditto Matoonga	32½

FRIDAY,—April 19.

—*Times of India* :—"There has been a further discussion of considerable importance in the House of Lords in reference to the position of the Church of England in the colonies. Most of the speakers favoured the idea that the connexion should be voluntary. Lord Monck showed how well this had worked in Canada, and Lord Redesdale pointed out how, for a century, although the United States had separated from England with so much hostility, the episcopal church of that country had remained on the most cordial relations with the Church of England. The Bishop of London stated that, so far as he could gather, the opinion of the colonies was pretty equally divided—some inclining to the voluntary bond, others to some such closer link, as the decision of the Master of the Rolls suggested. There is some reason to fear that there may be a split in the colonies on the question—it is to be hoped not to lead to a permanent division. Some incline to a free church policy, others to the form of a quasi establishment. Like the *Pall Mall Gazette*, there is undoubtedly a considerable colonial *lay* party acting in the latter direction, prompted by the notion that "the world', as represented by 'the secular arm' is more liberal and charitable than "the Church" or any section of it—an opinion which seems to indicate that there is something seriously wrong with the latter body."

—The Same :—"The public will be glad to learn that the "overbridges" are settled at last, the contract having been let to Messrs. Wells and Glover, and it is expected that the work will be finished within a year from this date. There are three bridges, called respectively the Elphinstone, Musjid and Carnac Bridges. The Musjid Bridge is to be 60 feet wide, and the others 50 feet; they will be carried over the line of the G. I. P. Railway in one span of 52 feet, so as to allow four lines of rails to be laid underneath. The estimated cost is between seven and eight lacs, and it is to be paid by the G. I. P. Railway Co., the Municipality and the Elphinstone Co. in equal portions; the Government providing whatever land requires to be purchased."

—Mr. Rustomjee Jamsetjee Jejeebhoy proposes to compromise with his creditors for five annas in the rupee.

—*Delhi Gazette* : "We understand that the new line of Railway from Delhi to Meerut will be opened by His Excellency the Viceroy, in person, on the 15th instant."

—Government has at last appointed a Public Prosecutor, Mr. R. V. Hearn.

—The Hon. A. J. Hunter, has resigned his place in the Legislative Council.

—The following telegram from London April 1st, via Alexandria, is published by the *Bombay Gazette* : "The Revenue Returns for the past year show an increase of £1,622,276.

Count Bismarck has declared that he values the friendship of France and cannot therefore state the course that will be taken by Prussia in the Luxembourg question; he believes that no power will endanger the rights of Germany."

—Deaths last week, 359.

—The *Utopia*, from Liverpool to Bombay, foundered at sea. The crew were saved and landed at Crosshaven.

—The Bombay shareholders of the Commercial Bank are in favor of resuscitation.

TELEGRAPHIC NEWS.

London, April 5th.—"France considers that the engagement of the King of Holland to cede Luxembourg is too binding for withdrawal without the consent of France."

4th.—Mr. Disraeli has submitted the annual Budget to the House of Commons, showing a surplus for the past year of £2,500,000.

He estimates the Revenue for the forthcoming year at £69,340,000, and the expenditure at £68,000,000, leaving a surplus of £1,206,000.

It is proposed to convert £24,000,000 of the National Debt into terminable annuities, absorbing £750,000.

The reduction of the duties on Marine insurances to three pence is also proposed.

9th, (via Alexandria).—The English Mediterranean squadron has been ordered to Cadiz.

The Luxembourg question looks very threatening.

There has been a panic on the Paris and London bourses caused through the apprehension of a Continental war. A great fall in funds has taken place.

Turkey is sending reinforcements to her Greek frontiers where disturbances are expected; she has rejected the counsels of Austria, France, and Russia to cede Candia to Greece.

11th—The Lord Chief Justice in charging the grand jury in the case of Colonel Nelson and Lieutenant Brand, asserted that the sovereign has no prerogative to declare martial law.

Lastest advices from New York state that the Washington Senate has ratified the purchase of Russian America.

The Spanish Minister in replying to the Senate concerning the seizure of the English ship *Tornado*, declared that Spain will uphold her national rights and the decisions of her tribunals.

The German Parliament has voted for the constitution.

London, April 2—Sir J. Pakington has proposed that the Commons adopt a substitution for the flogging clause in the Mutiny Act, which was previously voted, and that the punishment be limited to two offences, *mutiny* and *violent* insubordination, both classes of the army being liable.

The French Exhibition was opened yesterday.

10th :—In consequence of the defection of forty-eight members of the liberal party, their reformation (? resolution) on the Reform Bill was substantially withdrawn. Mr. Disraeli consented that the committee should be empowered to amend the law regarding rating. The Bill was then committed.

The Maquis de Moustier has declared in the Corps Legislatif that France will examine the Luxembourg question in concert with the neutral Powers.

12th :—In the House of Commons last night Mr. Gladstone moved that an amendment be made in the Reform Bill abolishing the conditions on personal rating. The Debate continues to-night.

A meeting of the shareholders of the Agra Bank is fixed to take place on the 16th instant, when the directors will report on the progress of the reorganisation.

Stock of Cotton, 885, 000.

London April 13th.—The neutral powers are now endeavouring to arrange the Luxembourg question. Warlike preparations are being made by France.

Miscellany.

—Mr. Ruskin's utterances are often too extravagant for us, but we are inclined to go with him in the following which we take from a recent letter of his :—"Yonder musician who used the greatest power which (in the art he knew) the Father of Spirits ever yet breathed into the clay of this world; who used it, I say, to follow and fit with perfect sound the words of the 'Zauberflote' and of 'Don Giovanni'—basest and most monstrous of conceivable human words and subjects of thought—for the future 'amusement' of his race! No spectacle of unconscious (and in that unconsciousness all the more fearful) moral degradation of the highest faculty to the lowest purpose can be found in history."

—The Rev. S B. Fairbank, in the last American Mission Report says :—

State of the Churches.—I was much tried by the apathetic style of religious life that too many of the communicants seemed satisfied with, and still more by the lack of earnest inquiry among those, concerning whom I had had hopes that they were not far from the kingdom. I was privileged, however, to receive six young men and women to the communion table, who witnessed a good profession. One young man with his wife was received to church-membership, who has since shewn a true missionary spirit by going to a distant city. He tore himself away from his weeping unreconciled parents and friends, that he might engage in the service of Christ where others were unwilling to go. May his future fulfil the hopes that his course so far leads us to cherish. Another young couple just after they were married accompanied him; but they went with encouragement from their friends. May such instances become so frequent as to call for no remark respecting them.

The epidemic that has seized so many Christian parents in our mission, who had children that were marriageable according to Hindu customs, at last crossed our borders and invaded the churches under my care. We had to exclude four from our churches for the sin of marrying their children by heathen idolatrous rites; or I should say of allowing their children to be thus married. Especially were we cast down by the marriage of a boy from one of our schools, whose father had been one of the pillars of the Newasè church.

—The Rev. Wm. Wood says :—

Native helpers. These have done good service. Of some of them I can speak in the highest praise. By their life and by their teaching they have won the confidence and respect of the people. We feel sorry to give up such to go into other fields, and could not consent to do so only on the ground of the greater demand for them elsewhere. In the early part of the year two lads from the school at the out-station of Jeur were received into the church on profession of their faith. A year or two before, their father in his dying hour called the catechist to his side and solemnly entrusted these lads to him to train up in the Christian faith. One of these is a poor lame boy and is dependent on charity for his support.

—The Rev. A. Hazen :

Of the fourteen persons received on profession, five were from Christian families and had been baptized as infants, and three of these were members of the schools here. Two others from the schools were baptized. Of the nine, three were of one family, the wife, mother and daughter of Gyanoba who was received in 1865. One Hariba is a leading man from the Mahar community near the Maliwada gate. He was brought to embrace the truth, very much through the influence of Bhagoba. Once he was a defender of Hinduism, but his conscience could not resist the appeals of his faithful friend, and he found no rest till he found it in trusting in Christ. He was formerly in the school here, and afterward for a time, a teacher in connection with the Baptist mission at Poona. His account of Christian experience was clear and emphatic.

Another is a young man of the gardener caste, from Seroor, who has been in the school here for two years past. Two were young men who had been taught in our school at Jeur, 10 miles N. from here. They were baptized at that place by Rev. Mr Wood. They afterward joined the school here. The other two were from the Poor Asylum.

—The Rev. S. B. Munger :

We have preached throughout the year, on Sabbath evenings, on the steps of our chapel in the city, and on Monday, Wednesday and Saturday even-

ings on the steps of our home-chapel. Mr. D. J. B. and Mr. N. B. P., have rendered essential aid in these labors. Mr. D. J. B. is our catechist. He has been earnest and constant in this work. His long continuance in this business of setting forth the salvation of sinners by Christ has served to render him peculiarly well qualified for it. He handles the objections to Christianity with much cleverness. The insolence and vituperation of Mussulmen, or Parsis, or Brahmans, seldom discompose him. He replies calmly and aptly. Beside these labors he preaches daily in different parts of the city. Sabbath mornings he speaks the word to the servants of two or three households. Who properly consider how much grace is needed to keep one up steadily to the work of daily telling this story of redemption where it is hated and reviled? And who pray as they should for those who do this work?

—The Rev. W. Shoolbred, Beawr, in the U. P. Rajpootana Mission Report, says:

Although during the past ten months we have to record the reception of no converts into our little Church and there seems to have been a lull in the tide of spiritual progress, the Lord has not been leaving us without testimony to the power of his truth. Even as I write this report he is giving the most special instance that with Him all things are possible. For, as I write, the head guru of the sect of the Ram Snehs sits by me, a professed disciple of the Lord Jesus, and eager by baptism to confess His name before men. For several years he has been a visitor at the mission bungalow and an inquirer into the truth of the Christian faith. Four years ago we were hopeful that he was about to renounce his false system and embrace Christianity. But then the world—his influential position—the entreaties of his numerous and wealthy followers—had too strong a hold upon his heart and kept him back from Christ. For nearly a year he has been suffering from severe illness, and has been regularly visited by Dr. Valentine, Dr. Shields and myself. He willingly received our medicines which, by God's blessing, brought him back, oftener than once, from the very gates of death and was grateful for our care and attention. Sometimes the truth seemed to have made a deep impression on his heart; and at others, when his Bunia followers plied him with solicitations and threats, he pained us by denying all interest in Christ, or any intention of renouncing his errors. A few days ago, I received two successive pressing messages to visit him without delay. On going to the Ram Dwara, he opened up his mind to me. Through fear of the Bunias and of the consequences of confession, he had long concealed what was working at his heart, but now he could do so no longer and desired if possible to be baptized at once. I reasoned long with him on the important step he desired to take—entreated that if personal friendship for myself (of which he had given many proofs) rather than the faith and love of Christ, were the actuating motive, he should dismiss all idea of it from his mind—and as a final and crucial test, proposed that he should leave the Ram Dwara, in which he lived an honoured priest, throw off his guru's dress and distinctive marks and come to live with me at the mission bungalow. To all this he unhesitatingly agreed, assuring me that, much as he loved me, he loved Christ more, and was willing, if need be, to renounce all for Him. Next morning he dismissed two neophytes, who were living with him, locked up the premises, and came to reside at the mission bungalow. Now he, at whose feet hundreds used to prostrate themselves in worship, sits as a humble learner at the feet of Christ and rejoices that he is counted worthy to suffer reproach for His name. As he has already an extensive acquaintance with the truth and his failing health makes his life very precarious, we do not think that in his case a long novitiate will be necessary and intend soon to gratify the wish of his heart, and by, administering the rite of baptism, give him the much desired opportunity of confessing Christ before men.*

Besides the preachings in the main bazaars we pay occasional visits to back lying quarters of the city and endeavour to bring the gospel to the people's very doors. The occurrence, too, of any mausar, feast for the dead, is usually seized as an opportunity not to be lost. Such a mausar for a Bhat, who, nearly forty years ago, died in the odour of sanctity, has just been, given by his son, himself now an old man. To this celebration hundreds of Bhats and Bambis from Marwar, some of them from villages beyond Pali, have flocked; and evening after evening our able and zealous catechist, Mr. Drynan, and occasionally myself assisted by Babu Chinta Ram, Umrah and old Lala, who yearns over his brethren according to caste, have addressed large crowds of them. Not only have they listened with deep attention to the truth, when brought to them, but numbers have come in search of it to the mission bungalow, have listened earnestly to our exhibitions of the Saviour's love and intelligently inquired into His work and salvation. An old Bhat, one-eyed but with almost preternatuaal shrewdness beaming from the other, was the leader in all their inquiries, and glibly quoted long passages of Hindi verse in proof of the coming of an Incarnation, who himself sinless, should wash away all sin. I pointed out to them that all the requirements of the sinless Avatar, sung in their religious poesy, were met and fulfilled in the Lord Jesus Christ. They eagerly sought after copies of Luke's gospel in their native Marwari and assured us that on their return to their villages they would make known the name and work of Christ to all their friends and neighbours. Thus the word is spreading. God grant that it may strike deep its roots and bring forth much fruit to His glory!

*Since the above was wrtten he has been baptized.

—The Rev. Mr. Martin, Nusseerabad, writes;—

During the past year the most encouraging event at this station has been the baptism of Kacheria of the Balái caste and khidmatgár to one of the missionaries. For nearly three years he has been in his present service. Previous to this he has lived for a considerable time under strong Mahommedan influence and at one period was on the point of casting in his lot with the followers of Mahommed, but on hearing the falsehood of their system exposed one day at family worship, he abandoned his intention of becoming a Mahommedan, and from that time became anxious to learn the way of salvation as revealed in the Christian Scriptures; but only within the past year did the influence of the truth become markedly apparent in his conduct. To us it is exceedingly cheering to have our good opinion of him confirmed by the testimony of his fellow-servants who yet remain in heathenism.

—The Missionaries at Ajmere, (Messrs. Robson and Gray,) relate the following:

Shiv Nath, a sonar, had about two years ago, purchased a New Testament in Nusirabad, shortly after which he came to Ajmer and placed one of his sons at the mission school there. He perused regularly the sacred volume, and the truth which he learned from it began to work in his mind. He often talked on the subject of religion with Robert Phillips, our native catechist, and at last, having made up his mind to apply for baptism, he sought an interview with one of the missionaries for this purpose. He himself proposed and took the decisive step of coming to live in the mission compound. Then took place a scene strangely the reverse of what is usually witnessed in the history of missions. The son had not been affected by the truth as the father had been, and learned with consternation the decision to which he had come. He remonstrated with his father, and entreated him with tears not to take the step he proposed. Shiv Nath remained firm, spoke gently with his son, and tried to induce him to cast in his lot with him, and with him renounce the worship of stocks and stones for that of the true God. But all was of no avail; the son went to stay with his mother's relations, and the father came to the mission compound. He showed an advanced acquaintance with Christian truth, and we had made up our minds to receive him without delay into the Church. A severe attack of dysentery, however, came on; and, for better treatment and accommodation, he was removed to the dispensary, where he received every attention from Dr. Murray (whom we desire again to thank for his attention in every case of sickness in the mission) and the native doctor, notwithstanding which his disease terminated fatally. Both the missionaries were in Nasirabad at the time,—called thither to attend the death bed of Mrs. Martin,—when he died somewhat suddenly. While still able to speak, he expressed to Robert his consciousness of the change that was coming on him, his comfort in the prospect of death, and his triumph over it in Christ Jesus. After his death, his relations and caste fellows, who had abandoned and persecuted him in his life, came to the dispensary to claim his body; and, as he had not been baptized, it was given up to them, and burned with heathen rites. But we doubt not that his spirit is now with the redeemed above, praising God, who has brought him from darkness and death to light and life.

—The Rev. Wm. Robb, Todgarh:

The removal in May of Dr. Shields to Beawr, consequent on the settlement of Dr. Valentine in Jeypore, left the work at the station to be carried on by Mr. Robb, who has, therefore, been called in addition to his other duties, to minister, as far as possible, to the sick, who still continue to come in considerable numbers. Although the Missionary, having witnessed for two years the treatment of the sick by Dr. Shields, has thereby acquired some practical knowledge which, for ordinary cases, is both valuable and useful in a place 40 miles removed from all medical aid, yet it is not desirable that this state of matters should be permanent, especially in a district which, from the relaxation of caste prejudices, furnishes such a valuable field to the Medical Missionary.

During the past year there has been no baptism at this station; but we have had the privilege and joy of receiving two candidates. One of these, a soldier in the Mairwara Battalion, while during duty at Todgarh, heard the truth there for the first time, and at once professed a desire to embrace it. Baksha is a young man of good repute among his fellows, a circumstance which, we need not say, affords a guarantee for his sincerity. We have sometimes heard the reproach that most of those who visit the Missionary for instruction are of doubtful character, who either have lost caste or have little to lose. This cannot be said of Baksha, who enjoys the esteem of his caste-brethren. On the removal of the detachment from Todgarh to Beawr, Baksha was transferred to the care of Mr. Shoolbred.

The other candidate for baptism is a young lad of the barber caste, who has been in the service of Mr. Robb for upwards of a year. He is a lad of a fine, natural disposition, with great openness and transparency of character. He is an only child; and his father, who lives in Beawr, was, poor man, greatly grieved when he heard the step his only son had taken, and wept bitterly over his apparent degradation. Accompanied by his brother, the old man undertook a journey of 40 miles to Todgarh for the purpose of bringing his son home. He, however, firmly refused to go and tried to comfort his father by telling him that he would not be less a son to him than formerly, although he could not longer rest in the religion in which he had been reared. In addition to these, one of the village teachers, Wazier Khan, a Musalman, formerly in Mr. Martin's service, has long been pressing for baptism. If intellectual acuteness, a good knowledge of the truth, and ability to defend it, were all that were requisite for baptism, he would have received it long ago. We have long been looking for tokens that the truth has taken hold of his heart, but have in this respect got little satisfaction. Besides, he is, we fear, a confirmed opium eater, a circumstance which of itself alone would be a sufficient obstacle to his being admitted to Church membership.

—The population of Glasgow (last year) was 432,265; of Naples 447,065; of Liverpool 484,337; of Vienna 476,222; of St. Petersburg, 520,131; of Berlin 575,471. Philadelphia has upwards of 7,600,000; New York, about a million; Paris, 1,825,274; London, 3,037,991.

—The Rev. Wm. Goodell, D.D, so long in connection with the American Mission in Constantinople, died in February last.

—The Rev. E. Burgess, formerly of the Ahmednuggur Mission, has been delivering a course of lectures at Lowell, on the antiquity of the human race. He is about to publish a work defending the Biblical view of the age of our race.

THE REPORT OF THE COMMITTEE ON POLYGAMY.

The agitation which some of the better and more educated classes of the Hindu community made last year for the suppression, by legislative enactment, of the monstrous evil arising from the practice of Kulin polygamy, has ended in smoke. Mighty preparations were made for accomplishing the proposed object. Pundit Iswara Chandra Vidiasagar, the great social Reformer, canvassed the country, expatiating everywhere in eloquent language on the evils of the practice of Kulin polygamy; a monster petition, signed by no less than 21,000 of Her Majesty's lieges, some of whom were Kulin Brahmans themselves, was sent up to Government, denouncing the horrors of the system of Kulinism and praying for legislative action; His Highness, the Maharajah of Burdwan added the weight, whatever that was, of his influence to the movement by a

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separate memorial; His Honour the Lieutenant-Governor, in consequence of those petitions, wrote on the subject and commended it to the attention of the Government of India: His Excellency the Governor-General recorded his sentiments on the great social question; Her Majesty's Secretary of State for India wrote a despatch on the subject; and a Committee, composed of two accomplished Civilians and five Native gentlemen of the highest respectability representing the different sections of the Hindu community, was appointed to overhaul the whole matter, and to frame a Draft Bill for the consideration of the legislature. These preparations led the nation to form big expectations. Ever and anon rumours were heard of a Draft Bill being on the anvil of the Committee. Great was the joy of the educated and liberal portion of the Hindu community and of all true friends of India. A great social reform was about to be effected. One of the most gigantic evils connected with the system of Hindu marriages was about to be swept away as with the besom of destruction, and a new era of social purity and refinement was to dawn on a community distracted, from time out of mind, by evils of all descriptions. The nation, thus on the tip-toe of expectation, has just heard the result of the deliberations of the Committee,—a result which we cannot better describe than in the words of the Roman poet—

Parturiunt montes–nascetur ridiculus mus.

The Committee was appointed by the LIEUTENANT GOVERNOR on 22nd August 1866, and they gave in their Report on 7th February, 1867: they have thus taken exactly five months and half in arriving at the result. And what *is* the result of their deliberations for five mortal months and half? Is it some abortive Draft Bill? That would have been a splendid result compared with what they have actually brought forth. What conclusion, then, have they come to? Why, the grand conclusion they have come to is this—that they don't know what to do. "On these considerations," say the Committee, "we find that it is not in our power to suggest the enactment of any Declaratory Law; neither can we think of any legislative measure that, under the restricted instructions given for our guidance, will suffice for the suppression of the abuses of the system of polygamy as practised by the Kulin Brahmans, and we beg to to report to that effect

It would be worth our while to enquire why the Committee are unable to do anything in the matter. The Committee virtually say,—"What can we do? Our hands and feet are tied by the Government of India. His EXCELLENCY the GOVERNOR-GENERAL told us in his letter of instructions that whatever measure we proposed, we were to see to it that it did not either restrict the "general liberty now possessed by all Hindus to take more than one wife," or "give the express sanction of English legislation to the system" of polygamy. But to legislate, on the subject of polygamy, under these restrictions, is plainly impossible." For ourselves, we fail to see the alleged impossibility. We think the VICEROY was wise in providing that the laws of marriage amongst the Hindus should not be touched; and in our opinion he was equally wise in his unwillingness to give to the system of polygamy the sanction of English legislation; and yet, we maintain, that action is not impossible under these circumstances. The Committee admit that "the system of polygamy as practised by the Bhanga Kulins is opposed to the strict ordinances of the Hindu Shastras. If so why could not the Committee recommend the abolition of the system altogether? Who could accuse the Government of religious interference if it addressd the Bhanga Kulins in some such language as the following?—"Gentlemen, you yourselves admit that your present polygamous practice is contrary to the express injunctions of your Shastras. Why, then, continue it in obedience to tyrant custom? We bid you at once to give it up. And in bidding you to give up this practice, we are only acting in the spirit of your own holy books, and asking you to be better Hindus than you seem to be at present." But the Committee see an objection to this mode of procedure. They say—"The root of the evil is in "that custom by which Bhanga Kulins of the "inferior grades and Bangsaja Kulins eagerly offer, "and Bhanga Kulins of the higher grades as eagerly "accept, valuable considerations for the marriage "of a woman of the former classes to a man of the "latter class. A law could, of course, be passed, "rendering, such contracts illegal under penalties "on both the contracting parties. But in the first "place, it is not clear that the letter of Hindu law "is not rather in favour of, than against such con-"tracts; and in the second place, in a case such as "this, where both parties are interested to conclude "the contract in question, it is evident that either "the provisions of any law prohibiting such contract "would be evaded, or that violations of any such "law would be effectually concealed." Taking it for granted, for the sake of argument, that contracts of the nature alluded to in the above are agreeable to the letter of Hindu law, would it be unjust to prevent the Kulins from entering into those contracts, especially considering that those contracts lead to a practice which is not only productive of monstrous evils, but which is confessedly opposed to the strict ordinances of the Hindu Shastras themselves? The prevention from entering into the contracts mentioned above cannot possibly be interpreted as a curtailment of religious liberty, for the Hindu religion would be, in such a case, on the side of the legislature. The only complaint which some of the Kulins might make would be, that one source of their pecuniary gains had been dried up; but every sane man must admit that, in the interests of society and morality, the Government would be justified in disregarding such a complaint, Neither do we percieve the force of the Committee's second argument contained in the extract given above. If the possibility of evasion be held a valid reason against the enactment of a law, then most of the Acts which now form the law of the land, should never have been passed; for who does not know that all evil-disposed persons try to evade all those laws which enjoin punishments on their malpractices?

The Commitee are also opposed to the system of registration of marriages, and that of taking out from the Civil Courts certificates of all marriages after the first; on what grounds it is difficult to perceive. They say that those systems would "indirectly affect that general liberty which is now possessed by all Hindus to take more than one wife." How? When a Kulin Brahman is told that when he wishes to marry a second wife, he must get that marriage registered, or must get a certificate from the Civil Court,—is he in such a case deprived of his liberty to marry more wives than one? Certainly not.

DOMESTIC OCCURRENCES.

BIRTH.

WILSON—April 13th, at Aurungabad, Deccan, the wife of the Rev. James Wilson, Missionary, C.M.S., of a son.

MARRIAGE.

STEWART—KINDERMANN—April 11th, at the Cathedral Madras, by the Right Rev. the Lord Bishop, assisted by the Rev. E. S. Goodheart, Michael John Maxwell Shaw Stewart, of the Bombay Civil Service, to Julia, daughter of the late Augustus Hermann Kindermann.

DEATHS.

STRIP—April 14th, at Camp, Ahmedabad, John Strip, aged 67 years, deeply regretted by a large circle of relatives and friends.

GORRINGE—March 27th, at Suez, Bessie, the dearly beloved and affectionate wife of Dr. Gorringe, 4th King's Own Royal Regiment, en route from Bombay to England.

KIRKHAM—March 18th, at his residenee, the Crescent, Stoke Newington, London, James Kirkham, Esq., aged 63 years.

The following sums for the *Bombay Guardian*, have been received: J. Haig, 15-4-0; Rev. J. G. Cooper, 15-4-0; A. H. Durant, 6; J. N. H. Beyts, 15-4-0; Mrs. Brown, 6; W. G. Harrison, 15-4-0; R. Duthie, 7-10-0; General Birdwood, 17-9-4; Rev. R. Stothert, 12; X. Y. Z. 15-4-0; Rev. W. Beynon, 15-4-0; Rev. W. Stokes, 15-4-0; Rev. O. Kauffman, 15-4-0; Rev. A. Buhrer, 15-4-0; C. Holz, 15-4-0; Dr. Pirie, 12-0-0; Mr. Priestley, 6; Colonel Kinlock, 12-0-0; T. J. Stockbridge, 15-4-0.

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Arrangements are being made for securing suitable quarters in Rampart Row. Meanwhile the Committee have secured for the school a portion of the house in Meadow Street belonging to Merwanjee Bhownugguree, opposite the present *Bombay Gazette* Office.

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